Tuesday, April 6, 1965

Mr. Nyland: Did Taylor come. How are you Taylor. (Bufferin is no good). That's because you took asperin before. Something about tapes. Those who borrow tapes have to return them at the proper time. We'll have a special arrangement perhaps you can make is all right as far as I'm concerned. If you don't return them and you are delinquent you can't borrow them anymore. If you lose a tape you're on the black list for at least six months. This is a rule now because if you don't adhere to that I stop entirely any borrowing of tapes because I don't want to have it treated just like anything else in life. So now you know where you are at. I also want to mention that I have plans to go to Seattle ~~in~~ and Berkeley in the Easter week. It is necessary I think to go judging by whatever reports we have gotten from the tapes, discussions and letters, and in order you might say to help them a little bit. It involves of course that I will be away for three weeks during the Easter week - Monday, Tuesday and Wednesday - I expect to be back again by Friday and during that time we will have meetings here but only tapes - listening to some tapes which I will select and which will be appropriate so that anyone who wants to come and listen to them is quite welcome. We will not have any special leaders or panel or so because we did that once as an experiment and I think that is enough. This time ~~wex~~ we'll do something else. I also want to mention that if you really feel that such a trip of mine is necessary and useful - that it might be helpful for the maintenance of the ideas and the spreading of them - that anything that you can do regarding financial assistance will of course be quite welcome.

You must know that these things of course cost money - that the people in Seattle and Berkeley of course are not very wealthy and that they are also still small groups so that the expense has to be borne by whatever money we can get together and as I've said before one of the reasons or not one of the reasons but one of the results of working together in Brewster during March has given just a little bit of extra so that money will be used for this purpose. If you feel that you are really part of work, part of a group, part of something with others to help to maintain the ideas as we see them and the way we would like to explain what is meant by work so that there is in that sense a certain solidarity among us and that also that you realize that if you don't take part of it that most likely within a very short time you would forget again about work. If that is your experience and that you feel that there is a dependence naturally on being together to talk about work and to try to reaffirm for yourself time and time again what is important and what you should do so that you will not forget and that you will remain clear about the necessity of objectivity and all it involves and entails that then because of that you have also the responsibility regarding yourself and regarding the maintenance of such ideas in life. Whatever may be the motivations for yourself I think that one ought to realize more and more that the world the way it is and the way we are affected by it and the way many things are carried on and the particular level of what we call our civilization is not very conducive to a spiritual possible development of man and that perhaps there is a definite reason that mankind should try to extricate itself from all the things that are now binding it

to earth and that our progress so-called is certainly not in the direction of freeing ourselves from that kind of a bondage. So that perhaps because of that you start to realize more and more that being born and as a human being you have a responsibility for that kind of affair that now is taking place in the world and that without being too critical about it that it is really in many ways stuff and nonsense of what we are exposed to and that all the time we are being exposed to such things and led constantly more and more astray from the real purpose what really our lives should mean. It is probably a little difficult to understand that under the conditions in which we live and it's also something that probably depends on your own suffering regarding that what you really understand of what life ought to mean and what it does not mean in general at the present time and that we are caught in the particular maelstrom of ordinary affairs which, as you come to your senses, you gradually will realize that it is something that will also take you and all the time will take you unless you take a position regarding it and that you really sincerely set up a certain form of strength within yourself by which you can counteract such a current. If you don't do it you'll go down with that current and you will die in that current and will be destroyed. I mean there is no question about that. At least for me there is no question. And the sole reason for getting together on Tuesday is to remind you that there is that kind of a responsibility which rests on all of us and that we to the best of our ability try to discharge it and that in that particular sense one ought to be extremely grateful every day of one's life

that Gurdjieff has lived and that with that the necessity remains that the ideas of Gurdjieff should be followed because he happened to live and he had an aim in his life and that it is necessary to try to understand them in reality for what they were worth and not to try to mix them up with personal interpretations. So I just want to remind you about that because it is the kind of level or the caliber meeting that we ought to have and that we should help maintain ~~xitz~~ with each other and there is still not enough of that kind of I call it solidarity - that kind of level among us that it really becomes worth while or that it would at the present time be able to stand on its own feet. You have to contribute. You have to help. You have to work. You have to understand that as a responsibility for yourself as well as for the totality of the group and perhaps as a group that could be something that is much more alive. That you in the first place should never be ashamed of being interested in the ideas of this and although you may not shout it from the housetops that at least at certain times you should take a very definite position regarding that what you know what is the meaning of work and to be able to explain it in a very simple way to those who might be interested. More and more the necessity is coming ahead that this has to continue and has to stand on its own feet and not on the basis of an organization but on the basis of real work and that real work will form the organization and that it is not necessary for any one of us to make certain rules in order to help maintain it and to use such rules as a substitute for real work. I say this in connection with here we are

in April. It is the fourth month of this year. The three months that have gone on were devoted to finding out for yourself tendencies which you have. The fourth month again after this first quarter is over is an important one and this is the first meeting we are holding now in this month and I want to talk about tendencies in general and also for yourself to remind yourself that this month you should have taken again one of the tendencies of yourself and work with it. What are tendencies. It's a trait in your character. It is that what you at the present time call a certain function of your personality that may not be a character trait as yet although judging by the behaviour forms of ourselves I think that many times it is what we call a character or the typical kind of a person that one is which is determined by the tendencies he has. And of course you might say it is all mechanical and belongs to the earth. Naturally it is a human quality and it is something with which we should become much more familiar not so much for the sake of trying to eliminate it but for the sake of understanding ourselves and understanding others. Whatever it is now that your tendency is that you are considering for this month try to see it. Try to see it for whatever it is worth. I hope it is sufficiently worth that you will see it many times and that it is worth while for you to spend your time even in thinking about it. This is me and I now manifest myself in such a way. You can classify them as habits. Habits of your movements of your body, habits of a certain feeling center or habits of thought, whatever that particular tendency is and how it expresses itself - it is up to you to select what is that particular facet of

your personality that now is under scrutiny and that for this month you want to consider day after day and that during such a period you must not forget that one day has to be reserved as a day of austerity in which all tendencies are reduced to practically nothing. This is the idea of austerity. To be able to live on such a day on bread and water. To live on such a day with a minimum amount of feeling and to live on that day with a minimum amount of thought processes so that you are against certain expenditures on your own part which in general you could call superfluous although in ordinary life we spend a great deal on superfluous things thinking it is necessary and to some extent it is necessary but when you come to a day that you have set aside for yourself to really to find out what you are and what is the minimum amount of expenditure ~~which~~ with which you can live - that I call austerity. That is how is one then if the different tendencies which usually are followed if I reduce them to a minimum and if all that is necessary ~~is~~ for me to /keep on breathing and eating perhaps a little bread and perhaps some water for drinking that you try then at such a time to come much closer to what you really are - that is if you were shorn of all the different tendencies you have, the characteristics, the traits, the typical forms of your behaviour and if such a day - on such a day you really behave as if you are nothing else but a living machine maybe but in any event something that could exist on much less energy than you usually have available and that you usually spend. That perhaps that day you could come much closer to what really could become the beginning of your soul. It is as

important as that. Because some day you will have to be free entirely from whatever your body now represents and that that what takes the place and could take the place at such a time is only what your soul at that moment has really as substance and that it is necessary to try to build this in this life and that there is no opportunity of building it after you die. Don't make a mistake about that because although you might build a little bit as far as Kesdjian is concerned the main reason for Kesdjian is that you build soul as a do re mi of that scale including the parallelism regarding the sol la si of Kesdjian. So that the real purpose of man is to be able to continue to live and to become immortal and with that of course help in His Endlessness. So the tendency. What have you chosen this month. What have you done for the last three months. Perhaps you have chosen again something that you found out in January or February that became important to you and that you want to do again. And again and again you must continue to see it and you must continue to accept it. You must not change it as yet. Don't go against the tendency. Don't try. Because if you do you will substitute something else. And that something else that you now think about and perhaps would be better I don't think would be of any more value than the tendency you have at the present time. The sole reason for seeing your tendency is that whenever you recognize yourself behaving in a certain way which more and more becomes familiar to you that the recognition of that strikes a certain note of being awake to that fact that here you go again as a mechanical being and that you continue to try to accept

that state of yourself in which you are, in which you find yourself and against which you really cannot do very much then only to accept it and the substitution of anything else would remain an unconcsious act. This you must realize that you at the present time - that none of us has the wisdom or the ability to become a better man. We have not material enough for that. That is we really don't know enough of what constitutes a better man but we can become an open man or we can become a man who is awake at least part of the time or at least at moments with such intensity that it is as if such a point is then reached that gives one a realization of real life. I do not know what you have xxxxx selected. I do not know how you go about it. I do not know if in the morning you try to think about what you are in relation to that kind of a tendency you have chosen. If you try to imagine how perhaps you will be and how at certain times it will become apparent because you must know yourself well enough that when you choose something that you know is quite familiar to you and perhaps belongs to a habitual way of behaviour that then you can more or less predict under what conditions such a tendency would come to the foreground. So it includes a little more than just stating facts. It includes also the creation of the condition in which you are forced to show that kind of tendency of yourself and that in general it will lead to a much deeper study and an acceptance of yourself - a study of the way you are - the way you always have behaved and for which you can blame if you want to to some extent the circumstances which have made you that way but at the present time there is no use crying over spilt milk. You are that and if that is your tendency it is included ina

description of your personalityand that the whole point is that I want to know why am I the way I am now and why am I not able to do better or more because I am what I am without even trying to find out the different reasons why I happen to be what I am. The thing that is important to me is that I have to work with something that is myself and that is a kind of I call it many times a laboratory which is available to me and that I want to know what is really the capacity of that laboratory - the capacity of my personality - what can I expect - what can I do with it - how can it become useful and in what respect later on can I start building on that what I now know to exist. It is that kind of a self study that is really necessary and you have to start again and again each month by taking yourself apart - by trying to be honest and really try to face the issues that are involved and not to be lazy because you must not select something that already you know that you don't like. Start with something that you really don't like and dare to face it and face the truth about yourself - that you are far from complete and that in many instances there is a great deal that ought to be done. That is, the fact that I acknowledge that I ought to do more and that I know that I fail in many ways does not necessarily mean that I am going to do something about it but I first must make sure that I am when I consider a tendency of myself that I am certain that it is me that way and that that acceptance - I want to make sure that I see that acceptance of the truth for whatever it is and it is not dependent on my interpretations. So whenever I see this tendency appear and I behave then physically or intellectually or emotionally in a certain way that then I try to wake up to my tendency. Many

times it will not happen at the moment when it happens and many times I will be a little bit too late and perhaps in the beginning I will have to acknowledge that this is thought process that goes on, having seen myself behave in a certain way, but also that when I do see it don't be critical about it. Keep on seeing it for whatever it was even if you cannot say for whatever it is - maybe you cannot see it at the moment when it happens but at least it could become useful if you know that that is really you and the truth is not so far away from that particular kind of a fact. Particularly if after that and you know once and for all that that kind of a tendency exists and you create again and again conditions in which that tendency must become apparent because you want to study it. That is you put yourself again and again in such situations where it necessarily must come to the foreground - where you mechanically will react in that way. You create certain conditions for it in order to make doubly sure that that is really you and that you are not making a mistake. This accumulation of data - that is certain situations in which this characteristic comes out does not always depend on the conditions in which you live and it does not always depend on the people you meet. It has to do with something that is ingrained in you and that we simply call for lack of a better word we call it a personality trait. But it is something that is perhaps deeply ingrained and is something that you perhaps don't know well enough how it is related to certain things of your own - thinking that it is usually produced by something from the outside. I think many times the outside conditions can produce in one of course the same thing and sometimes different conditions can produce the same

thing. But when it has to do with a thought or a feeling that is much more your own which is always there and will come out at certain moments when it is triggered into existence - this you have to watch because it is not so easy every once in a while to discover it and many times the tendency also which is also a tendency is to blame outside conditions for it. It is going deep - quite deep within yourself. It is really taking yourself in account or to account. It is really like an operation. It is something that you want to find out by means of I would almost say using a knife. It is as if you really want to find out what is the truth within yourself as expressed with that kind of a tendency which as a facet of your personality is turned on and off. And that sometimes maybe when one is engaged in it and one sees the results and one sees how long it lingers and that perhaps because of that if you become thoughtful that you may be able to find out what was the cause. The cause is of course important. It belongs to the study. It does not belong to the changing of the cause because that as yet we do not know but if I know perhaps in that sense a little thinking ( ) or recall or something that is in my memory that I want to bring up in order to see it again and again like it or not that you really become much more honest and that perhaps for that reason you can meditate a little and think quietly when you are by yourself and really consider all the different aspects of how this tendency happened to be there. Not that you can explain it and not that it is like some kind of a complex and not that by repeating it all the time it will become clearer to you because the only time when it becomes clear is when you are awake. When you

are awake you can see it and see it in its proper light because when you are awake you are not interested in trying to judge it. When you are awake you can see it the way then it actually is and sometimes when you are really awake you can see what has caused it. Wherever the cause may be - your thought or your feeling or perhaps a certain reaction physically expressed or perhaps induced by someone else or the thought of someone else or the thought of an experience which you recall or whatever it is that you have during the day by which sometimes as you are walking or as you are talking or the mannerisms which you may have which at times will give you an idea of yourself how you always have behaved with different people. And in this light then it becomes important that you try to rearrange or to try to come to conclusions regarding relationships you have. The two relationships that are ~~impkr~~ important are the personal one - that is the intimate one and the relationship that you have professionally. These are the two relationships that now you should consider. How am I with such and such a tendency in regard and in the presence of other people. It is not that you judge them but they sometimes produce in you a reaction and tendencies belong to a reactive world. They are not your own in the sense that you can command them and put them in use whenever you wish. Many times they are there simply because they are affected by something outside or sometimes an inner thought which then produces in you this particular form of behaviour as I say physically or emotionally or intellectually. If you consider now the different relations you have and select out of the people you know five more

or less on an intimate relation or a personal one and five in a professional sense and then you see what tendencies you have regarding them - all ten of them - perhaps a little different because the conditions are different since the persons are different but your tendency is always your own and you will be in a position where you can judge that what comes from you as may have been started by someone else a different person in the outside world. After you get data I think you should write it up. I don't think you should try to go by your memory only - if you really want to make a study of yourself. If you really are ernest about it. If you really feel that later on such tendencies could be useful by counteracting them or going against them at least you should be able to wake up to them and then at the end of a day or at the end of a week that you go over your different experiences particularly in the light of where I have been with my tendencies in such and such conditions that you could make a little note of it and that every time when you write it up it becomes accumulative. That is whenever you write a new something first read over what you have read before. I can assure you that after one month you will know a great deal about yourself because it may sound and it may seem as if it is too much trouble but spending ones life the way we are in an unconscious state is going to make much more trouble later on. That is if you ever at such a time later on want to wake up you will have a terrible time doing it because more and more we continue to remain unconscious the more certain things will crystalize in such a form that they cannot be resolved and dissolved any more. But by now starting again and again lets say each time when you have the

time for it and when you also feel that it might be helpful - I say it may be once a day - like a diary - or sometimes once a week or whatever it is that you want to use as a time limit for yourself and that you feel is necessary to really come to conclusions regarding yourself that then you write it up and that you again and again that you then read it over and then question it and see if perhaps certain things are really so so that they become facts of truth for yourself. I say if you did this for a month you would be a different kind of a person. We would be noticing it among ourselves. We would be able at times to have the chance to select certain (words). We would have a chance to think in a different way about other people. We would really have the possibility of considering in a certain way what is the proper attitude we should have towards others of this group and we could bring about a certain understanding among ourselves and get away from that what is now cliche and stereotyped and habitual. And it's not that you have to be entirely free but you have to become much and much more flexible. Whatever the tendencies are - it may be the tendency of gossip - it may be the tendency of waste - it may be a tendency of making too many gestures - it may be a tendency of losing your voice - it may be a tendency of getting too quick into an angry state - it may be a tendency that you remain superficial - it may be a tendency that you have no interest up to a certain point and then let it go when it becomes a little difficult. It may be that you have absolutely no sense of what everything is about and that you remain naive. A tendency to close a book before you really know what it is. A tendency to go up to a certain point

and then because it is a little difficult like in the fa scale that you return again to do - a tendency to see how difficult it is to complete a thing really quite well so that you yourself are satisfied without being too picayune or perhaps too fussy about the finishing of something. The tendency that one has for superficiality - the tendency that one has regarding the expression of one's seriousness on one's face when it isn't necessary at all. The tendency that one has of considering someone else inferior. The tendencies that all the time come up that I live in the periphery and that the least amount of an impression from the outside can throw me off. That I don't hold on to the things that really matter and that even when I say that I don't want to forget it that I do forget it. That there is constantly something that hurts me because I am affected by the - let's say the remarks or perhaps the attitude of other people - that I forget that that what really should remain inside of myself which never can be hurt that that is then the place where I should live. I only mention a few of these things because the totality of a personality is quite complicated and all of us represent certain phases of it and whatever it is as I say that you have chosen for April is something again and again that you must see during this month of April. You ought to be able to make some progress. Even if it is a question of ~~sm~~ smoking too much. Even if it's a question of not being able to let a little bit of liquor alone. Even if it's a tendency that you feel that you ought to tell someone what you think of them or that you have a tendency even that you want to preach and that you think that I said it a little while ago you are superior that you really feel called upon that you

believe that you know it and someone else doesn't. The tendency of being over critical. Tendency of being over sensitive. Whatever it is that you consider in the totality of your life - let it go by as a parade and look at it and see it and take out what you now know and if you already have decided on something for this month then see if it is worthwhile to consider that and consider then in any event something that occurs quite frequently and that by this time you know yourself well enough what you are and how you are so that you now want to be quite convinced that that is at the present time reality for yourself. And then what will you do having written these things down and knowing them and studying them and accepting them - what is now the basis for future work. The creation again and again of conditions in which you know that your tendency ~~wikx~~ will show and the necessity and the determination for yourself whenever it is that you want to wake up. So that the first two weeks of a month is the accumulation of data. The second two weeks will be the possibility of waking up by the usage of such data with which you are then familiar. Make a plan for yourself - make a plan for work - make a plan to be serious regarding work - don't postpone it. I say make a plan because it is necessary to make that plan otherwise you will never do it. You will all the time refer back to something that you say yes I think that I can do it or I know I can do it without doing it. Prove it to yourself that you can and then you will never make a mistake that you make a statement which is not the truth regarding yourself and that you don't live in anticipation and hopefulness but that you live on the reality of

what you know to be the truth for yourself and it includes an overestimation and also an underestimation. That is we have to know the exactness of whatever is available for one and that in the last couple of weeks of this month you really start to apply it in such a way that you say now here is my chance to create the possibility of being awake to that what is now familiar to me and that in the creation of that you start almost I would say a certain form of experimentation with yourself as the laboratory and also the chemist and also the manager. After all the totality of yourself will then determine the level of being where you are. It ought to be possible at the end of such a month to give yourself a certain grade. That is you ought to be able to say I am now at this particular level of being. All of that taken together over the twelve months if you follow and follow through on this particular task that I have suggested that if you did this for one year you could be quite a different person. And it all depends if you wish really or to what extent you hang on to the different things that now have a certain reality or a certain desirability for yourself. Once and for all try to get loose from it - expose yourself a little bit. Make it so that certain things will disappear because you put them together with a solvent which will dissolve them. There are thousands of things that you can do without and you know it. You know well enough that you are many times too lazy and many times you don't want to because you feel smug and you don't want to go into this kind of an austerity for yourself to be able to live as it were by yourself dependent entirely on yourself so that even in the relationships with people on whom you now depend and perhaps who may

produce the tendency of yourself that the ultimate aim is that you grow - that you grow in that direction in which you then you might say offer that what you are to someone and say here if you wish to love me love this in me. It becomes quite serious when you look at work that way because that what is in the scale is really the necessity of further growth and if there is no further growth there is further destruction. We don't see it, we don't believe it, we don't think that it happens today, we always think that tomorrow will be much better. And it will not be better; there is no earthly reason for it whatsoever. It will always be assuming that I continue to remain unconscious it will look as if it is the same and in the reality it will be a little bit lower and a little bit lower and more and more as one grows a little older more and more such bondage remains in existence. You have certain tendencies which you cannot get rid of. Don't start with them. Because ultimately you have to kill all such little things which at the present time are in your way and you know what is in your way. No one has to tell you. You have enough of an idea of what is an obstacle for work. And look at it simply if the tendency is an obstacle that then if you want to see it in the proper light by waking up you may have a chance then to undo it. But that is a later question. Don't consider it at the present time. All you wish to do is to have an opportunity to wake up by being reminded with yourself as having within yourself an alarm clock made up of such tendencies which in one month will ring one particular kind of alarm and that when you hear it, when you see it and then when you become aware of it, that then something can take place in you in which this tendency is again placed in the proper

relationship towards everything that belongs to your personality and that gradually by means of this you feed something that could become objective. This question of objectivity - sometimes it is still misunderstood. I talk about a little part of your brain that starts to function as if it will have and you want to give it the possibility of developing into an objective faculty. (I have said Yes,) there is a little part of the brain that can be made that way if I give it that kind of a task. Of course that is the truth. But what really will happen. Does that stay by itself. Or is there a possibility of that little part when it starts to grow that it will be satisfied by the place where it is and do you think that it is necessary to remain separated. Because although that particular activity in trying to become objective regarding oneself is of course necessary for the formation of an I, all of it ultimately has to become one if one becomes a harmonious man. And that therefore this little particle that starts out perhaps above the temples wherever you are in your brain, wherever it has taken place, wherever is at the present time the seat of the wish for wanting to wake up that that starts to function I've said it once as yeast so that because of this different kind of rate of vibration which of course becomes apparent and which also is a certain activity which is apparent to the rest of the brain in all its mental functions that the task for that little thing - I call it an ~~infxnnx~~ infant the other day - to grow, to be fed in the proper way that that when it starts to be full grown it has its own say regarding the surrounding ~~t~~ in which it finds itself and that the process of further development is a gradual change of the totality of all mental functions

of man. You see it is the way by which the rate of vibrations of the mind which are now at a certain rate will be changed over into a higher rate and that then man becomes equipped with ~~xxxxa~~ a higher emotional and a higher intellectual center so that you have to learn a little bit to get away now from the ideas of separation because they become more and more one with one. If one observes, if one really observes in accordance with the rules and if one then returns to the periphery by participating, if one then tries with experimentation to enlarge one's world, gradually out of that a man must appear and a man must appear on earth. One can say that he has then a body within him and another soul body within that - it is only good for giving it a little picture. Because after all a man remains on life, in life, with his body as he walks, as he thinks, as he feels and that the harmony for man has to be with using that what he is at the present time and converting the totality of himself into a level of higher being. This is really what will take place in the end. It is not always going to stay singly by itself as a little bit of an objective faculty. It's going to be an observatory and it will take in territory around it and it will change the brain and it will change that what is now solar plexus into your heart. This realization of the transmigration you might say of certa in cells ~~(~~ ( ) substances from your solar plexus to your heart - that is a question of when then feelings change into emotions and when then a higher emotional body can be made out of/that what is now a higher emotional possibility for one. That all of that can take place perhaps in the brain directing and that the thalamus and the hyper-thalamus have then a definite function to fulfill and that the

subconscious which gradually becomes x apparent changes into a real consciousness and at the same time this particular thought now again establishes a road to the wish so that then the mind can direct such a wish to become real will. All of these things take place in man when he starts to grow and it is not so difficult to understand it and it is not so difficult to do it but you have to have much more strength than you have at x the present time in spending much more time for the sake of your own development. How much and how much you will allow, how much you really can do and how much when you xxxxxx look within how much you consider that you are still a little too lazy - all of that is your conscience affair. I have no judgment about it and I don't want to because it is none of my business. But I think that if you try these kind of things over April that you will have perhaps a chance to find out a little bit more and much more intensely of what perhaps you have done so far. Again and again and again you have to emphasize the necessity that you must do it now and not tomorrow and don't postpone it too long because all of us are subject to that law of crystalization. Some day it will be quite impossible. Some day it is not necessary that I am like (Cassandra) telling you about the dire results of the fall of Troy. That I don't know what will be destroyed in you. But at least you have to find out whenever you think and you sit and you meditate and you consider the possibilities of your life ahead of you - what are you going to do about it. Then go ahead and do. What is a man. He who can do and feel and think at any time and what is required for him as dictated by the circumstances the way he understands them. You see it includes this flexibility of man.

to be able at times really to be what he ought to be and to behave as becoming to such a man. Then he is harmonious because then he strikes a cord as the totality of himself as harmonious cord. I've said it once before it belongs to the music of the sphere. This is, again I've said it, like an orchestra in which all of us could play a part. But you have to learn to play your part first before you can play it with someone else. And this is still the preliminary period of a time to learn the part you have to play during ~~tyx~~ the month of April and perhaps that during that time that you remember that it's not only you who is trying to play but many others are trying, that then in that you find a certain satisfaction that at least that one at one time during the day one of us must think about the possibility of work. This continuation that could be carried by all of us that knowing that if sometimes you may fall down that someone else is not falling down and that one could rely on that and that you expect that and if you have any doubts/that then you work. This probably could be the greatest stimulous if you understand that it is necessary to work or necessary to wake up, necessary for us to wake up not for people on the street, not for those in the subway, not for those I've compared them to supporting cells of mankind. Never mind what they ( ). You can become one like them if you wish. You can remain as unconscious as you wish. Go to it and stay unconscious but if you want to wake up then there is something that is required and that means an effort on your part and then if that is the truth for one then you also must rely on others who are willing to do the same. And that then the responsibility is that the

totality of that kind of a wish is carried by us as a group as people who work. Not by people who profess a little bit of interest or simply go ~~xxx~~ through certain formalities but the actuality of in the morning realizing that work is to be done and that work has to be done and if sometimes you fail that maybe you think that someone else is doing it and doing it for you and that then you do it for the other person. You don't understand what it is to work together as yet. And such a thing really could be made real among us if we wished. It could help us to overcome the little idiosyncrasies and the nonsense in which we now engage ourselves by giving much too much time to a lot of junk and nonsense and talk which is really really not becoming to one. Let everybody clean his own linen in his own back yard. Don't give it out to someone else. But whatever it is that it is prevents you - remain serious about that. Consider it. Because the tendencies that you do have at certain times now are in your way but the little bits of manifestations of the things that are not necessarily a tendency but that are provoked because certain conditions outside simply make it a little easier for you to go along with them and the influence of other people on you simply because you are a little too weak to say no. At certain times say no and stick to it and grow up even if you think that you are already a big man in such ~~xxx~~ ways you know that you are nothing else but a little baby. This can be applied to many ways and I'm not pointing any finger at anyone and I'm including myself because these are all the time the pitfalls and the temptations to which all of us are subject and whatever it is in each individual case that is our affair. But work towards it. If it's

a little ~~kxkx~~ alcohol forget it for a little while. If it is gossip forget it for a little while. If it is drugs forget it. If it is laziness also forget it. If it is a desire to stay in bed a little longer ~~xx~~ forget it for a little while. Get up when it is necessary that you feel that something ought to be done and then do it. Don't go out of the way, don't be lazy, don't postpone. For a little while prove to yourself that you can do certain things. That becomes your own. We are building or trying to build something that is our own that is not based on reactivity and is based on an activity on our own part and that can really become your property but you have to be honest and don't come and cry again and again when you're in hot water. Stay on your own feet. I happen to know a little bit about it because I am a little bit at a central point and I hear from here and there and different people ~~kxxx~~ tell this and that and so forth. Let's forget it now will we. Let's really dot the i's and cross the t's. Let's really become serious about life and clearly not foolishly, not with hallucinations, not with idiotic things, not with just pursuing certain aims that are like taking a drug giving you all kind of hallucinations thinking that it is reality and all it does is to wrinkle ~~x~~ up and ramble up a little bit of your own consciousness so that you become quite unconscious and very very stupid in not being able to use whatever is there that is available. I say grow up and don't be a baby all the time. There are many things that can be forgiven and perhaps can be forgotten but there is a certain period in which you never will have to forget and you should not forget. That you want to forget is still

a state of infancy. A man never forgets but he places that what he has experienced in the proper light and although he need not dwell on it he knows what it has meant to him and he has known then the value and for whatever the value was he is now using it to stand on as a foundation for himself. This is the growth. If you don't read, if you don't think, if you're not in contact with the ideas, you will forget. If you don't work you xx don't get the benefit of what you have read and what you have thought. If you don't work again I say it you don't belong here. Your interest is then cursory, it happens to be at times. But when it is real then come and then talk about what you have done. I don't give you much chance sometimes because sometimes I'm overflowing with an idea that I want to tell you again and again the importance of work xx on yourself and that then of course at such a time I don't really want any particular questions because it might take away from the logical sequence of what I try to build up and that every once in a while is quite all right because in that what we discuss there is enough, more than enough material for you to work on for the next six months if you wish. Because all the ideas you know and that what is required of you you know. There is no further question about it. All you have to do is to live and confront the possibilities of your experience with the possibilitxxx of being awake to them and that is all you have to do - to try to wake up at times in your xx ordinary daily life and to remember that it is necessary for you to remember yourself and to make the attempt then as an effort to wake up not just to think and let it go by. This process of conversion that should

take place in you that is a little bit of machinery that should be in motion that should ~~x~~ remain automatic and that should almost always be there as if it is being fed by something that comes from you as a sacred substance that will feed it like breathing is feeding you all the time. If only you could understand that that little bit of machinery that could be moving in one making and changing the impressions which you now have to a conscious form of energy which then could keep on going and going like sometimes the eternal light and sometimes fanned into a flame. Hold onto that kind of a thing as if it is within you and it is that foundation to which you could withdraw and on which you can stand when the rest of the world is a little stormy. How to bring it about you know it. How to work all of you know. How not to forget yourself. How to sit sometimes and pray you also know. There is no secret about work. There is no secret any longer about what to do with yourself. There is no question that you at any one time know. That is at any one time when you think that there is no problem but that you know what is to be done to wake up to that whatever you are doing or thinking or feeling - which thought or which feeling is expressed in the physical behaviour of yourself. How often do you pray for this. How often do you really wish your life to be different. What really do you put on the other side of the scale. Make up your mind make up your heart. There's no use talking about it too long. Maybe I've said already too much. But this month of April could be a very good month for you. Circumstances are quite right. And there is a possibility of real work. If you make the attempt something can be

reached. But you must not forget. It is a research which is search. Search and search again. It is a re search that is a constant wish that one wants to do the impossible. It's a constant hope that the impossibility will become probable and it's a constant understanding that that what is improbable becomes probable and actual. So I hope you can work this week and then next week and next week and over the whole month and when you take stock at the end of the month I hope that you will not be disappointed and that you will feel not guilty. Good night everybody.